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PURITY AND TEMPERANCE.

TWO SERMONS

PREACHED AT THE SOUTH CONGREGATIONAL CHURCH,
BOSTON,

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BY

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PURITY AND TEMPERANCE.

"Keep thyself pure."—I. TIM. v., 22.

On this injunction,—and a thousand similar injunctions in the Bible,—the more manly English Protestants of the seventeenth century built up a new order of religion. They and their order of service have in the centuries since changed the government of the world. Because they believed that men should keep themselves pure, they were called Pure-i-tans. They were called so in ridicule. They accepted the name. And it is, as it ought to be, their name to this day.

These Englishmen very soon found themselves arrayed against such people as the Duke of Buckingham and the other dissolute courtiers of James I. and Charles I. Before they had done with Charles, his falsehood to them and to England made it necessary for them to behead him. By one of the reactions of history, his son came to the throne of England. Charles II. could not well be more false than Charles I.,—but he was much more profligate and dissolute,—and the court around him was as bad as he. Of course they chose to ridicule Puritanism by whatever means. They stigmatized it in literature. The worst evil they did it was to give the impression that the name meant the same as "precise," or "stickler for trifles," as a Pharisee was a pre-cisian for jot and tittle. Impure to the core as they were, they did not choose to have it known that England was made a Commonwealth, by a body of men and women whose central rule of life was to keep themselves pure.

No wonder that the Sedleys and Castlemaines and others, whose names I am glad to say you and I have forgotten, chose thus to pervert or distort the words "pure," "purity," and "puritan." But we here, who are of Puritan lineage, must not be so false to our fathers. The Puritan stock di-

vided. One part remained in England and established a Commonwealth, which in the course of a generation was overthrown. The other part came to New England and established another Commonwealth. It became a cluster of republics which are republics still. They were born from the devotion and determination of men and women, whose central rule, as their first and last determination, was to keep themselves pure.

I. Unquestionably, they got this idea from the New Testament, and, if you please, from a very close construction of the New Testament. Whatever we believe, these Puritans believed that these Scriptures were an absolute rule of life for men, given them by God, for their direction even in detail. They could not help seeing that the New Testament, from beginning to end, insists on bodily purity as fundamental, necessary in advance for any of its promises or proposals. Thus, the baptism by water, which typified this purity, was the initiatory rite. Thus, each of the apostles, in his ladder of life, makes this bodily purity to be the first step off the ground, as when St. James says, "The wisdom from above is first pure." And thus that Jesus himself includes the same idea in the beatitude of loftiest promise, where he says, "Blessed are the pure in heart, for they shall see God." Now, no matter whether these Puritans were right or wrong in their general habit of construing Scripture. There can be no question but that here they construed the Christian scheme broadly, wisely, and correctly. Jesus Christ, and those who worked with him, meant and expected to reconstruct the world, only by the agency of those men and women who had their bodily appetites under control,— who could eat enough, and not too much,— who could drink enough, and not too much,—who could sleep enough, and not too much, — and who, in like wise, could rule superior every appetite of the flesh. To persons of such self-control, or, as they would have said, of such "purity," they believed God would give power both for action and endurance which they found it impossible to overstate. In their own phrase, the bodies of such men and women were the temples of the living God, and such omnipotence gave them victory.

II. If anybody asks for visible tests of the truth of this high-strung theory, every battle-field of the English Commonwealth, every bivouac in the settlement of New England

here, and every passage-at-arms with Wituwamat, with the Pequots, or with King Philip, will give that test. "I keep under my body," says St. Paul, "and hold it in subjection." That is just what Cromwell said, and his Ironside troopers. Because they said so, Prince Rupert and his gentleman Cavaliers, who did not keep themselves pure, ridiculed these Ironsides, and called them "Puritans." Very well,—till it came to the shock of battle. But, when it came to that, the man who kept himself pure rode down and rode over the nobleman who did not keep himself pure. Just the same thing was true on this side. Miles Standish or Benjamin Church was, man for man, more than a match for any savage chief who lived in the license of savage life, and did not keep his body pure. And, in general, when you speak rightly of the miracle which, in less than a generation, changed this whole seaboard, from being the most unpromising coast known to man, so that it became the cheerful, smiling, and happy home of a little Christian nation, you speak of the miracle which is promised. You speak of the certain presence of the almighty power of God himself, as it was promised to all who kept themselves pure enough to receive his Holy Spirit.

III. Of course, such people carried out their idea in their legislation. They thought bodily purity essential for everything good,—a foundation on which every edifice was to be builded. They thought they had a right to secure it by law, if they could; and they did their best to secure it so. Mr. Mill and his school say they were all wrong. Mr. Mill says that the individual's right is so sacred, that the State must not interfere, unless the individual infringes on the right of somebody else. He says that, if a man try to commit suicide, the State must not interfere; if he make himself a sot, the State must not interfere. No matter how much he debauches himself, the State must not interfere, till he injures another person. Mr. Spencer went so far at one time as to teach that children might eat sweetmeats or handle fire at their discretion, and that their parents even must not interfere except by moral suasion. Mr. Spencer says he has modified these views since he has considered its results, but he has never, I think, published the modified statement. I do not propose to discuss Mr. Mill's theory. I have only to say that the Puritans did not believe a word of it. They believed their little State had to fight all the devils of hell.

They believed these Indians were the children of Satan, and that the storms of winter, like the blasts and pestilences of summer, were sent by Satan to destroy God's work in the wilderness. They believed that, if God's work was to succeed, it was to succeed at the hands of those whose bodies were pure. To women pure as the driven snow, to men as pure as St. Paul or St. John, they believed the redemption of the wilderness was intrusted. They framed their code of law, therefore, so as to aim at every form of impurity, in the hope and prayer that their children might not be led into temptation, and might be delivered from evil.

IV. In our traditional and frequent outbursts of praise of the Pilgrim Fathers, we must not forget this original principle which gave them this great name "Puritan." We may find it well to be less strict than they in the interpretation of Scripture. We may well believe the decaying Roman Church less to be dreaded than they thought it, at the time when it had murdered the King of France, and was trying to gain the government of England. We may safely twine holly round our pillars, and may celebrate Christmas without terror. We may think we can afford to be more lax than they in the observance of Sunday. We may lapse so far as to permit the use of an organ in our worship. But, if we mean to build on the foundation they laid, if we mean to have Church or State go forward with the miraculous energy which they saw in their time, we must hold steadfast to this principle with which they began. Each man must have the full control of the body God gives him. No man must give way to the appetite which the man ought to rule. Little good in a census of three million New Englanders, if these New Englanders, one by one, have forgotten how to keep under the body and put it into subjection. Little good in our array of schools, academies, and colleges, if the man or woman who is taught cannot say, "I will" and "I will not," cannot control, with divine mastery, personal temptation. Little good in the wealth accumulated by centuries of industry, if the men enriched by it are the slaves of passion, intemperance, or lust. A Puritan State must stand on the original principle of the self-control of its men and women. When they are grown to maturity, they must be pure; that is, they must be what God made them, unchanged from the stamp he gave them when he sent them into the world.

I believe that, in one very important particular, the chil-

dren have improved upon the fathers. The most terrible hold of appetite on the will of man is the temptation of intoxication, often inherited in a man's blood. I believe that the last two generations of New-Englanders have been gaining in their control of this terrible appetite. I believe that the last half-century, with bad reactions and rebuffs, has, on the whole, made vast improvement in this matter. This city has not, perhaps, improved so much as the country; but, on the whole, the self-control in face of this terrible temptation — more terrible in our climate than perhaps in any other — is, as I believe, stronger and more reliable than ever before. I believe we see the danger of intemperance as the Puritans did not see it. I believe we see the way to surer and more perfect temperance in this matter in the future. I trust to God that no young man hears me, who has not taken in, through and through, the Puritan theory: that if he is to serve God and to serve man, if he is to serve the State, if he is to do his fair, manly share of duty by the world, he must rise superior to every temptation of the cup. He ought to be ashamed, if he thinks he needs its cheer or its help for any duty, even the most arduous. He ought to go and come in a campaign, in a journey, in a voyage, in the wilderness, in the tempest, with the tough Puritan strength of a true New Englander, without asking for stimulant, without resting on boughten courage, able at any instant to bear or to forbear with the simple strength given to a pure body by an Almighty God. He ought to keep himself pure.

And this illustration of the way in which a man is to hold his powers in hand shows as well how he ought to handle all the physical temptations, — appetites, all of them given to be servants, and not masters. I wish I dared say of the other appetites and of the passions which they nourish what I have said of the appetite for liquor. I wish I believed that our education or our social standards were as pure as were those of the fathers, in regard to them. But I remember hearing an intelligent man say, one day, that there was a book-shop in Boston, where he was afraid to look at the names of the books in the window, because he thought he should lose his reputation, if anybody saw him there. That shop has since been closed. I have heard well-bred people say that they did not dare look into the windows where the picture-newspapers are sold, for fear of the same disgrace which he alluded to. And I remember something which happened at the theatre one night, which illustrated to me the same

thing. I was preaching there, to an immense assembly, of whom one-half were young men. I was looking up into the third row, where six or seven hundred young fellows, who looked like errand-boys or shop-porters, crowded the seats. It came in my way to speak of immediate action, if they meant to carry out Sunday's resolutions; and I said, "Go home from this place, and put into the fire the shameless picture which you would not be willing to have your mother or your sister see." My friends, I could see in the moment, one quiver which ran like a flash through that gallery. It was confession on the moment on the faces of that throng that, in cases enough to make all that section of the audience feel as one, I had hit home. I was sure that night that we could not yet abandon the old Puritan's theory.

I beg you to watch the importance of this matter in the selection of books and in the oversight of them. The press is so careless in this matter, that I have known a religious newspaper of the first class commend the enterprise which published a novel which any careful father put into the fire, if it came into his house. My own experience as an editor showed me that there are publishers not ashamed to put on the counters books — mostly translations, for so much let us be thankful — which have no right to be. That evil, I am afraid, is worse than it ever was. Yet, unless we face that evil, we cannot pretend to keep ourselves pure.

Those translations come to us from France. From France! And how much good has France got from such reading? When the tug came which tests all the forms of manliness; tests endurance, tests physical strength, tests patience under disappointment, we know who went under. The Empire disappeared because of the dissoluteness of the Empire. A court like that could not expect the support of soldiers stronger, braver, or purer than the men who marshalled them.

V. Now I have no occasion, in trying to-day to revive the memories of the Puritan State, to go in detail into such dangers in education. I have said that the men who made America, knew that, for any work of God, there needed men and women who had all bodily appetite under control. On that knowledge, they founded their State. On such principles, they wrought their victories. And they sought, not a corruptible crown, but an incorruptible. They sought not the physical strength, for which the trainer of a racing club

keeps his crew in order, but the alliance of God Almighty. To men or women who could not find God, or who said that he did not answer to their cry nor appear to their searchings, the Puritan answer was that they had not rightly sought him, that the wisdom from on high is first pure.

And here is the great secret of communion between God and man. Prayer and the answer to prayer; the sense of God's presence; the life of the believer hidden in the life of God,— all these great mysteries in the religious life are of themselves explained and made clear to the man or woman who approaches them on the Saviour's conditions,— as a little child. As a little child, he said. Is my head hot and heavy this morning, because I chose last night to pile in on a single evening the amusements of twenty, and after a night at the theatre, after a merry supper-party following, came home to see what was the winding-up of the new novel before I went to sleep? And then, with a hot and heavy head, am I surprised because my devotions wander in my morning prayers, or, as my eye ranges over the little hand-book of praise, I cannot catch the enthusiasm? Why should I wonder? The promise is to him who comes as a little child. God makes these infant bodies, so strong, so graceful, capable of the expression of every infinite purpose,— by music, by other art, by language, by motion,— fit temples for his Spirit, fit agents of his purpose. Then every entreaty of his Spirit, in every form of Revelation, is that we will keep them fit for such divine service, that we will not tamper with their powers. He made them to look aloft upon the heavens. He begs us not to set them to looking upon the earth, for changing stones into bread. He made them quick to catch the most delicate whisper of his love in the processes of nature. He begs us not to stupefy them with wine, or with any of the mad philters of human witchcraft. He made them eloquent to express, whether to man or to angel, the mysteries of the harmony of his universe. From the lips of men as pure of life as some of his prophets and seers, in the lips of St. John and Milton and Fénelon, such harmony is proclaimed; and for the instant we see as we are seen and we know as we are known. God entreats us not to distort their utterance, not to deaden their sight, not to make their sense torpid by one narcotic. As a little child, he says. And we are wise when we heed him. . . .

I do not believe that most of you know that, for exceptional reasons, as we hope, still for the time, this city of Boston of ours sends more criminals to prison every year than any large city in America or England, except perhaps New York. Crime in England diminished one-quarter in twenty years. Eight thousand two hundred cells are all they need in their prisons where they did need eleven thousand. But, in Massachusetts, crime has doubled in ten years.* And, of the crime which fills the State Prison, more than half is from Boston. Boston is only one-fourth of the population; but it supplies more than half the criminals in the State Prison. The proportion of such crimes as theirs is larger here even than that it is in London. And the crime of London is decreasing; while the crime of Boston multiplies, and in this terrible ratio.

Now it is very true, as you and I say at the first moment, that these criminals are not our children, nor our brothers or sisters. That is true. But they are, all the same, somebody's children. It proves that the class which furnishes most criminals in New York is the generation of young persons born here of Irish parents.† The same is, I think, true here. The average age of the commitments to the State Prison, as the Governor told you on Wednesday, is under twenty-four. In 1879, it is between twenty-six and twenty-seven years. The rough boy whose father and mother cannot manage him at home; who is not restrained as they were restrained in Ireland, almost by military rule; who swaggers in the streets at night in little troops of blackguards,— learns the easy way to liquor-shops soon and often. He is the boy who is in the State Prison before he is twenty-five. And, when Lord Aberdare observes that the number of such crimi-

*These figures are those of Lord Aberdare in his report to the Social Science Association. They take the English returns from 1855 to 1875. The ten years of Massachusetts, chosen for comparison, were the years from 1865 to 1875. Since that time, the number of prisoners in the State Prison October 1 has been, in 1875, 689; in 1876, 744; in 1878, 757; in 1879, 766.

† The class which furnishes fewest criminals is the American born of American parents; and that next to them, with scarce any distinction, the children of German blood.

nals is fewer in London, it is because, for reasons not difficult to trace, their fathers established themselves in New York and in Boston.

But why more in Boston than in Portland, or Dover, or Worcester, or Paxton, or Pelham? Why does Boston furnish to the State Prison five times as many criminals, in proportion to its population, as Worcester County? *

The answer is not far to seek. In our modern social order, at least three-fourths of the crime punished, probably seven-eighths, results from intemperate life and habits. Now the prohibitory laws of New England in the last twenty years have, for better or for worse, thrown upon Boston a very large preponderance of the lawless class of men and boys who are determined to use liquor freely and to get it easily. There is no great difficulty in enforcing a severe liquor law in a small farming or manufacturing town. It has thus far proved impossible to enforce one here. The government of the city seems quite indifferent to the subject. The consequence is that the man of settled drunken habits, who cannot stand the enforced restraint of the village, comes sooner or later to us, for the enjoyment of our superior facilities in that line. Such a man as the murderer Pemberton gravitates to such a city of Boston by a law which can hardly fail. By the same law, it happens in the State of Maine that half of their convicts come from their two cities, Bangor and Augusta. Such is one of the misfortunes which belong to city life.

It is to be observed also that one consequence of the war was that a certain class of reckless and thoughtless men, who but for the war might have lived and died among the milder temptations of country life, acquired a taste for life in crowds of men. The private soldier in a brigade lost for three or four years the silent and lonely habits of rural life. Such a man, if he had resources in himself, if he were fond of books, if at home he had honorable and agreeable social connections, went back to his country home. But if he had no resources in himself, if he were "shiftless" and a "loafer," by a natural law he gravitated into the low but not unsocial life of the larger towns. It is to be observed also that as

* I take the figures of 1875, simply because, as one result of recent reforms, the reports are now so made that I cannot learn the precise facts for 1879. Of three hundred and twenty-nine convicts who left the prisons of the State and counties in 1879, and sought assistance from the State agent for discharged convicts, one hundred and sixty-nine called Boston their home.

fire attracts flies, the prosperity of the cities since the war has brought to all our larger towns more than their share of adventures,— chevaliers of industry,— men who make their living by stealing, writing other people's names, or other crime.

Observe, then, that our young men are growing up in a town which is ready to meet the demands of a population selected by the law of selection from the persons from which the prisons gather their largest population. They gather here a larger proportion than they gather in any other city in England or America, with possibly one exception. These are the temptations that surround our own young men and women.

What shall we do with such temptations?

First of all, it seems to me our business to keep the social standard at least as high as the temperance movement of a generation ago placed it. Nor do I believe that there has been any real loss of ground here. It is expected now that certain classes of men shall be total abstinents. This is expected of the police, of all railroad men,— a curious and interesting fact,— and I hope it is expected of the clergy. The Lord said to Aaron, the high priest, "Do not drink wine nor strong drink when ye go into the tabernacle of the congregation, thou nor thy sons, lest ye die."*

I mean by this that all these men use wine or spirit, if they use it at all, not as a beverage, but as a medicine,— not in any sense for its pleasure, but strictly as matter of duty. And it is a curious thing to see, that a man who is furious in his opposition to a prohibitory law in general will enforce total abstinence upon all the workmen on a railroad which he administers. There is, indeed, a distinction perfectly clear,— between his rights in the two cases.

And now I want to say distinctly to the young men who have any respect for my opinion just what conclusion I have come to personally in this matter.

I will not trouble any one with much talk about my individual experience. But I know that I speak to many boys and young men who have some respect for my judgment;

* "We never take liquor into the camps," said a Penobscot lumberman to me forty years ago. When I asked the reason, he said, "When there are ten of you driving a jam of timber, and you are all drowned if one man's hand is not steady, no man can afford to let the others have a chance to be drunk." There was more philosophy in the statement than the lumberman thought, or than Mr. Mill would acknowledge.

and I want to speak from an experience of forty years, since I left college,—working side by side with other men on the newspaper press, in my own profession, and in various public and private cares. I want to speak particularly of ability for literary work, which I know young men value highly, as they should. I know that the brain of man works most accurately, most steadily, and therefore most reliably, when it is never plagued and perplexed by the influences of liquor. I know that the total abstinent comes back to his desk every morning most easily and readily; that, on an emergency, he sticks to his work for four-and-twenty hours most cheerfully, and that in the four-and-twenty hours his work is the best worth reading. Take a war like the late war. It is a man like Henry Wilson or Abraham Lincoln, whose brain never knew what the influence of spirit was,—it is he who does the Herculean work of cutting off the heads of the hydras and of cleaning the Augean stables. And my first advice to any boy or young man who wants to succeed with his pen, as a public speaker, or as a statesman, would be absolutely to abstain from the use of wine or spirit, except as medicine. To anybody who is interested in that opinion, I will justify it by a thousand relations of what has passed under my experience. I am advising others to do what I have done myself. Of what I speak, I know.

So much for not letting down the standard as to social habits, which has for forty years obtained here in New England. And thus much by way of prevention.

Next, as for cure, we are losing day by day some of our best men. You and I have only to remember men of spirit and promise, whom we placed in high trust ten or twenty years ago, and ask what has become of them, to see that we need to redeem and rescue many a man whom we need in the service of the Commonwealth. Yes, there is not one large family connection but would say the same thing with tears, as to some one of the noblest of its members.

My duty on Thursday was to try to show what the Church and its officers could do in carrying forward the efforts for reform in this matter in a community like ours. Much of what I said then you have heard me say at much greater length. Briefly I urged these points.

1. A duty of the Church, which the pulpit can specially engage in, is the constant presentation of the great necessity

of bodily purity; that the wisdom from above is first pure. Temperance or purity is not to be enforced as simply a part of moral training, or what is called the spiritual life. It is a virtue probably not possible excepting in a healthy body,— in the body of a man who fulfils the proper conditions of exercise, diet, and sleep. Such a man only understands or practises the true regulation of appetite. If the clergy of this country, or the religious men of this country, have unduly dwelt on the religious excellences of the sick; if they have too often presented for admiration the patience of people in bad health, while forgetting to extol and praise the energy and true vitality of people strong and well,— they have fatally suffered for their error. This ought they to have done, and not to leave the other undone. The muscular Christianity of the school of Dr. Arnold and Tom Hughes and Bishop Temple in England should be extolled and illustrated in all our churches. The spirit which takes an English clergyman upon the cricket field, or an American minister to the harbor to encourage his boys and young men in rowing, is the spirit by which the clergy will succeed in teaching their young men what St. Paul meant when he said the whole spirit, soul and *body*, were to be presented faultless in Christ Jesus. Church and clergy owe this line of effort to the temperance cause.

2. Closely allied to this duty is the duty of the Church in organizing rational public amusements,— a duty in which the Church of America has been backward until lately. The crowding out of physical culture, indeed, has been one of the reasons why the ordinary public amusements have gradually been looked on by the Church with more and more disfavor. It is the business of the Church not so much to scold about what is, as to introduce something which is better. Until it does so, or tries to do so, it well-nigh forfeits the privilege of criticism. It must overcome evil with good.

3. To arrest intemperance, we must substitute some other quickener or stimulus for the accustomed physical stimulus of liquor. Else we leave the house swept and garnished,— but, alas! empty,— and the devil who has gone comes and peeps in and finds it empty, and returns with seven other devils worse, alas! than the first. The stimulus needed in our social order is what I will call social stimulus. Every

temperance movement should aim at supplying social stimulus where the stimulus of the bar-rooom has been taken away. Do not make a man take the pledge, and then leave him alone, brooding over it. Let him see, on the other hand, that the moment he made that determination he rose to a higher and more spirited social grade. Surround him with friends, with music, with good talk, with good books. Let him see and know what it is to live largely, truly, and in the elevating company of other men. In our New England society, we have no organizations so well fitted to take this duty in hand as the organizations of our churches. Here I am not speaking of the duty of their ministers. In truth, this is a line of duty in which they do not largely excel. They are called to service so varied that they have hardly the time. It may be that their education has made them scholastic, or ungenial in manner. The more the pity, if it have. But for the conscientious members of their churches this is a present duty. To young men or young women just wakened to the sense of God's presence and of a Saviour's love, here is *the* answer to the immediate question, "What am I to do? I say I love God. How am I to show it?" I say the first answer is: "You are to make this village or this parish more cordial, more social, more intimate, more Christian in its intimacies. As a member of Christ's Church, you are to see that strangers have real welcome; that amusement, instruction, and society are at the hands of every one within our reach. The night that a poor repentant throws down the glass in a saloon, resolved never to enter there again, is to be the night when he is made welcome at your vestry, at your union, at your charade party, at your concert, at your lecture, at your theatricals, at your home." This is the special business intrusted in our order to the Church, and it is the business in which the younger people in the Church have more power than any other.

4. It is the business of the Church, under one form of action or another, to enlist the co-operation of all men or women who are trying to reform. I do not believe any man breaks off from the habit of drinking, once firmly contracted, unless he try to induce somebody else to break off. This fact comes from a principle laid down in our human nature, fundamental indeed. We must bear each other's burdens, or we cannot bear our own. We are from the first moment to encourage what we call reformed men to take a share in

the reform and encouragement of other men. The man who had suffered most from intemperate habits of all men I have ever known told me that, while he could not save himself from that temptation, he believed he had saved more other men from it than any other man in the State in which he lived. I think his statement was probably true. The principle involved in it should direct us to follow the Master's constant example. He sent out his disciples to make other disciples just as soon as they said they loved him. He did not keep them near his person. He took them, for better for worse, and sent them to preach the kingdom of God,— as well as they could. Doubtless many of them failed. Many went back to their old lives. Many broke down. But, all the same, those who did not fail were good for something. They did not remain dreaming under fig-trees. They went from house to house and from village to village; and because of them, and of such men doing their best, like them, God's kingdom comes.

5. In this view, I know I am passing by what I ought to discuss every Sunday, such means as the Church uses, of course, in the loosening or remission of all sins, in its exercise of the divine power intrusted to it. But this is to be said of intemperance, that it peculiarly illustrates what is true of all sinful habits. He who abandons it must not be left to mere considerations of personal comfort or ease. What he needs is the divine help of the Divine Spirit. With him, then, as with any sinner, the Church fails, if it do not distinctly attempt to help him to look forward and upward, for strength which is not his own. The Church fails, then, if it does not work, in its Master's way, for the personal help of those who else are lost. That is what the Church is for, as it was what its Master is for. And any church which is mainly occupied in considering its organization or its history, in discussion of philosophies or of dogmatics, so that it cannot attend practically and directly to lift up those who are fallen down, fails of its duty.

But the real work is to be done in our own homes, and as we turn our own thought and our own prayer to what is certainly the greatest problem of our time. There is not a man here but could speak to the point more closely than I have done, if he dared speak, as I have not dared speak, of individual cases of struggle against temptation,— perhaps of per-

sonal victories, perhaps of a family whose happiness is restored, perhaps of a life blighted and lost. My object is gained if I have made you remember that here is a duty at every one's hand. I do not care where you approach it. Whoever came to the little meeting of the Reformed Club here on Friday week helped more people than he knew. Whoever was brave enough and manly enough to pledge himself, then and there, to the sacrifice involved in promising to give up the habitual use of liquor, helped more people than he knew. Whoever will look in at six o'clock this evening at the Washington Home in Waltham Street, which I am tempted to call "our sister church," helps more people than he knows. In whatever form of influence you hold, public or private, give men and women to see that you do not mean that the city of Boston shall always be one of the two hottest centres of crime in America. Man or woman, girl or boy, can speak the word, or can make the personal sacrifice, which shall have its share in raising that social standard on which so much of personal life depends.

And we are reminded, as always, of the eternal lesson,— that nothing is to be done here without Infinite Power, the Power of the Holy Spirit, the very Life of God. Your laws in this matter have not proved to be worth more than the parchment they were written on, unless you had godly men at work to remit and retain the sin which the law would control. It is the old story. How many of you active men could tell me of fine military organizations which went to destruction because there was not religious principle enough in them to keep liquor out from the company meetings? How many of you could tell like stories of literary associations, whose doom was sealed, when some of the fine young men who belonged to them contracted their first habits of dissipation in their committee rooms? This is the lesson that is to be all wrought in with your Christian Unions and all your Mutual Improvement Associations. That religious principle — personal consecration to God in Christ — supplies the power that is to drive your new and improved machinery. Bring to the reform of your tempted, bring to the purification of your city, the fear of God and the love of man, which give this book its warrant. Bring to them your personal and your united prayer; and then, and then only, will your prayer for your home be fulfilled.

"And God be with you, as he was with your fathers!"

NOTE TO THE SECOND EDITION.— In printing a second edition of these two sermons, I omit passages of a merely local or temporary interest. I reprint the two together, in the hope that they may be of some use in rescuing a discussion, which I watch with interest, from a certain vagueness, which seems to me to drift into it.

First. It has seemed to me that too much importance is now given to a side issue,— to the question whether, in our community, abstinence from liquor is a duty or only a privilege, or, to put the same question the other way, whether moderate drinking is a sin or only a risk.

So far as I know, the great and concurrent weight of the judgment of physiologists is that the use of stimulants in this climate, by healthy men, does no good, while it certainly exposes men to much harm. Granting even what certainly is not yet proved,— that after men begin to die — that is, after they pass the age of forty-five — a glass of beer or a glass of wine daily may be wisely recommended, in certain lives, by medical advisers,— nobody, I believe, pretends that this is done for any reason than to arrest for a moment, more or less, the decay of declining life. As, on the other hand, every young man sees with his own eyes the risk which a habit of social drinking brings on the circle of his friends, it seems to me that any man of honor will gladly join in giving that direction to social habits which will certainly help other men, and will probably help him himself.

Second. I suppose that all men of conscience, who have thought on the subject, recognize the evil of the "open bar," — an evil which exists in no country as it does in America. Whatever men think about abstinence or temperance, I have found that conscientious men agree in reprobating the habit of what is familiarly called "perpendicular drinking." To make it easy for a man to drink when he does not eat, to tempt him to drink away from home, to tempt him "to drink light and drink often,"— the gospel I once saw emblazoned on the wall of a saloon, to tempt boys and young men and women to drink without the knowledge of their parents,— all this, I suppose, makes an evil recognized by all men who

want to arrest intemperance. True, opinions differ as to the way and amount of repression of the open bar which is possible. But men who want to arrest intemperance do not differ as to the wish to diminish such methods of sale. "To stop the sale of liquor to be drunk on the premises," is a distinct object which conscientious men can and do hold together. I am eager to call the attention of such men to their opportunities. I do not say as voters; for in Boston they know they are out-voted. As individuals, they can refuse to rent rooms to be used for such purposes; or, as members of associations, they can insist that the directors shall refuse to do so. And they can make sure that they do not belong to associations which, under whatever form, violate a rule so important. It is important, because it involves a principle.

E. E. HALE.

South Congregational Church, May 4, 1880.

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